2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

character. Hunting was the primary occupation of men and gardening that of women. Although game did not form a preponderant part of the diet, it was extremely important in that wild animals provided clothing and other nonedible essentials.[91] The game which a man brought home was the property of his wife to do with as she saw fit; conversely, the woman's harvest of corn was "considered as belonging to the husband, who, if he has suffering friends, may give them as much of it as he pleases. . . ."[92] Men also built the dwellings, obtained or made the necessary axes, hoes, canoes, dishes, bowls, and other artifacts.[93] They were also supposed to keep in a constant state of readiness in case of attack, and they appear to have helped clear the land for gardens.[94] The women, in addition to planting, cultivating, harvesting, and storing the garden produce, bore the burden of all the household tasks. They cut and carried the firewood and made the carrying straps and bags, as well as the family clothing, and tanned the skins.[95] The women also carried the household goods when a family was on the trail.[96] De Vries said: ". . .the women are compelled to work like asses, and when they travel, to carry the baggage on their backs, together with their infants. . . ."[97] Mary Jemison said, however:

> Our labor was not severe; and that of one year was exactly similar, in almost every respect, to that of all others, without that endless variety [of white people]. Notwithstanding the Indian women have all the fuel and bread to procure, and the cooking to perform, their task is probably not harder than that of white women. . . .[98]

It should also be added that many of the tasks of the women were accomplished by a co-operative group of relatives, who lightened their labors with feasts and gaiety; the men, on the other hand, were frequently alone when hunting.[99] There were a few individuals who were part-time specialists; these were the wampum makers, other artisans, shamans, and sachems. All of these individuals took part in the basic subsistence activities of their sex.

Annual Round

Important to the understanding of the subsistence activities and the general economy of the Delawares is a discussion of the subsistence cycle or annual round. A. F. C. Wallace has recently investigated this phase of their culture and his conclusions correspond closely to mine, though based on slightly different evidence.[100] In the spring and summer

[91] Pastorius, 1912, p. 385; Van der Donck, 1909, p. 302; Heckewelder, 1881, pp. 155-57.

[92] Heckewelder, 1881, p. 158; Zeisberger, 1910, p. 16, agrees on this point.

[93] Van der Donck, 1909, p. 302; Heckewelder, 1881, pp. 155-57.

[94] Denton, 1845, p. 6; O. A., M. B.

[95] Van der Donck, 1909, p. 302; Brickell, 1842, p. 47; Zeisberger, 1910, p. 16; M. B.

[96] Heckewelder, 1881, p. 156; Zeisberger, 1910, p. 24.

[97] De Vries, 1909, p. 218.

[98] Jemison, 1918, pp. 46-47; Heckewelder, 1881, p. 156, echoed this point of view.

[99] Heckewelder, 1881, p. 156; M. B., J. T., O. A.

[100] Wallace, 1947, pp. 16-18.

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463 about 1913. The Delaware women and a few men are yet skilled workers in beads, 531 both in sewed-on designs and in bead weaving. The women are expert in the art of working out intricate designs in ribbon applique on robes, leggings, breech cloths and moccasins. Some wood carving is also 322 done by the modern Delawares and a few 285 make splint baskets.

Designs and Symbolism

531 In the study of Delaware art motifs we find that they fall into two groups. In group A are the ancient earth symbols, floral and geometric (angular) patterns; in group B, the religious symbols of the Peyote Cult. This is a religious teaching and ceremony that arose in the tribe about 50 years ago. Animal and human figures rarely occur in Delaware art. In archeo- [172] logical finds, representations of the human face in stone frequently occur but those are said to have been the charms owned and worn by certain individuals who had dreamed of the mask spirit and had the right to use its likeness as representative of the great spiritual force or guardian spirit. [178?] If a person saw an animal during his dream quest he would have the right to use the likeness of that particular animal on his wearing apparel. [614] It is also permissible to have representations of clan animal totems on one's vest or tobacco pouch.

The earth symbols and the "trails" shown in plate 1 are said to be ancient, as well as figures A and B called "clasps" in plate 2. The earth symbols in plate 1 illustrate the [821] native Delaware belief that the earth rests on the back of a tortoise and that the sun in its daily round goes under the tortoise and comes up on the opposite side the next day. Figure C, plate 1, symbolizes the power of the Creator which is felt in the four corners of the earth. These symbols [171] occur in the ancient art designs of other Algonkian peoples in northeastern North America from Labrador to southern New England. Floral patterns for moccasin tops or vamps, breech cloths, robes and bags fall into this grouping (plates 3 and 4).

[P. 25, A]